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Review Article

THE ROLE OF LOCAL THERAPIES IN MAINTAINING ENT HEALTH ACCORDING TO AYURVEDA

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ABSTRACT

To maintain the health of the individual along with the *Tridoshas, Agni, Saptadhatu, Trimala* has to be in synchronization with which the physiology of the individual runs normal. The *Urdhwajatru Pradesh* is the region in which *Kapha Dosha* is dominant. All the sensory organs lie in this region. Also, *Shira Pradesh* is most complex part in this region. The *Shira* i.e. brain controls all the body systems and all the centers for every activity lies in the brain. The supraclavicular region including the brain, sensory organs- viz., *Netra, Karna, Nasa, Jivha,* and *Mukha, Danta, Gala, Manya, Skandha* region comes under this *Urdhwajatru* terminology according to Ayurveda. The local therapies for *Urdhwajatru Avayava* can be used for preventive and therapeutic management according to the disease condition. It's mode of action is depend on the nature of the drug used for the therapy and the structural tissue compliance. Also, it can be modified according to the *Ashthavidh Parikshya Bhava* of the individual, *Dashvidh Parikhsya Bhava* for the specific disease in the individual as mentioned in Ayurveda. **Aim-** To study the importance of the local therapies in maintaining ENT health. **Objectives-** To study in detail the action of every local therapy which is beneficial for the management of ENT health. **Material & Methods-** Literature search from *Ayurveda Samhitas* to understand *Rachana, Kriya* and mode of action of local therapies in the *Urdhwajatru Pradesh.* **Discussion-** Benefits of the local therapies which can be done for prevention of ENT diseases and also can be modified conveniently to restore healthy life in daily routine. **Conclusion-** The ENT health can be enhanced by following local therapies, which will be helpful to balance *Sthanik Dosha* and improves *Sthanik Bala.*

INTRODUCTION

The human body is the complex of all the systems working together in which the specific function takes place by the group of unique cells. The human brain controls all the voluntary and involuntary functions by the nervous system. The sense organs are under control of the brain for the perception of specific sense connected with the sensory pathway. According to Ayurveda each sense organ works by specific *Panchamahabhoot* dominance. The centers of every sense i.e. *Sukshma Indriya* are lie in the *Shira Pradesh*. The following table shows the *Panchamahabhoot* dominance for the sense organ (*Indriya Adhishthan*) and the *Guna Grahan* (perception) by that sense organ respectively[1].

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Table 1: *Indriya Adhishthan* with its *Panchamahabhoot* and *Guna Grahan*

Indriya Adhishthan	*Panchamahabhoot*	*Guna Grahan*
Nasa	*Prithvi*	*Gandha*
Jivha	*Jala*	*Rasa*
Netra	*Teja*	*Rupa*
Twacha	*Vayu*	*Sparsha*
Karna	*Aakash*	*Shabda*

The dominance of *Tridosha* in the three zones of the human body is as follows -supra-clavicular zone has *Kapha* dominance, Thoracic and abdominal region has *Pitta* dominance and the pelvic zone with lower limbs has *Vata* dominance. Considering supra-clavicular region, the *Urdhwajatru Vikar Samprapti*

takes place in the region of *Kapha* dominant zone. Therefore, the local therapies for ENT health are mainly helpful to balance the *Kapha Dosha*. According to the requirement of the individual the selection of the local therapy can be done to improve health of the *Urdhwajatru Avayava*. By eliminating *Sthanik Dosha* and with the proper nourishment, the sense perception also can be enhanced with the specific local therapy. *Sthanik Snehan* and *Swedan* are the important steps prior any local *Upakrama* as per the stage of the disease if any. It facilitates the collection of morbid *Dosha* at respective place which can be removed by the therapy in *Pradhan Karma*.

AIM

To study the importance of the local therapies in maintaining ENT health.

OBJECTIVES

To study in detail the action of every local therapy which is beneficial for the management of ENT health.

MATERIAL & METHODS

The local interventions for the benefit of health of *Urdhwajatru Pradesh* are described in Ayurveda right from *Dinacharya Adhyay*. In *Uttartantra* of the *Sushrut Samhita* the diseases in *Shalakya Tantra* are described with its respective systemic, local and surgical treatment.

Following are the mentioned local therapies in *Shalakya Tantra*, which are responsible specifically for the benefit of ENT health.

Nasya

It is the procedure in which medicated liquid form of drug made with ghee, oil or *Swaras* is administered by the nasal route. *Vagbhata Acharya* described that- '*Nasa Hi Shiraso Dwaram'*[2] i.e., the *Nasa* is the door like opening for the *Shira Pradesh*. The drug administered with the nasal route is absorbed by the respiratory and the nasal mucosa which is continuous in the sinus and pharyngeal region also. When the drug is *Siddha* with ghee or oil, it becomes lipophillic in nature and which is able to pass through lipid permeable blood brain barrier. Then active principles get absorbed by the sub-dural and sub-arachnoid spaces. Hence *Nasya Aushadhi* is helpful in the *Shiroroga*, *Karnaroga*, *Nasaroga*, *Netraroga*, *Mukharoga*. The excess *Kapha Dosha*, *Vata Dosha* are eliminated and balanced due to *Nasya Karma*. This procedure is described as a *Panchakarma Upakram* in *Samhitas* and also it is advised in *Dinacharya* for the benefit of all Sense organs. *Anutail Nasya*[3] is suggested to be followed in daily routine. It nourishes the sensory pathways and also improves the nasal immunity. *Anu tail*, *Goghruta*, *Ksheerbala tail* are some compositions used for *Nasya* in the clinical practice.

Dhoomapana

It is the procedure in which medicated fumes of the specific drugs are inhaled by the nose or mouth and exhaled by the mouth. It is performed alone if necessary, in some diseased condition or as a *Paschat Karma* after *Nasya Upakrama*. Increase of *Vata* and *Kapha* occurs after *Dinacharya Upakram*[4] viz- *Anjana, Nasya, Kavala;* hence *Dhoomapan* is necessary to normalize the *Sthanik Dosha.* This eliminates excess *Kapha* and *Vata* and brings *Laghutva* in the *Indriyas* and *Shira Pradesh*. It is beneficial for the normal function of *Vani* and *Mana*. According to Ayurveda it is *Tushti-Pushtikara* for the *Urdhwajatrugata Pradesh*. In many conditions like *Nasaroga, Mukharoga, Shiroroga; Dhoomapana* plays important role. It clears the sinuses and helps in easy breathing. *Agaru, Guggulu* are the medicines used for the purpose of *Dhoomapana*. *Charak, Sushruta and Vagbhata Acharyas* given specific *Kala* for *Dhoomapan* procedure.[5]

Karnapooran

Karna means ear and *Pooran* means pouring. In this process medicated oil at the body temperature is gently, slowly drop by drop poured into the ear. *Karna* is the *Adhishthan* of *Vayu*[6]- specifically *Pran*, *Vyan Vayu*. Hearing and balancing are the functions of the ear. The *Tarpak Kapha*, from *Shira Pradesh* is important for the function of hearing. *Vidhur* and *Shringatak* are the two *Marmas* situated in the *Karna Pradesh*. *Karnapooran* lubricates, strengthens and nourishes the ear canal. It is protective for the nerve conduction. Also, it is helpful in psychological disorders like insomnia, depression, migraine because it calms brain and mind as well. It is helpful in disorders like *Karnanaad*, *Karnakhsweda*. After the cooling of the oil inside the *Karna Pradesh* the poured oil is removed with the cotton swab and external auditory canal is cleaned. If the cleaning is not done properly, it may be responsible for the fungal or bacterial infection due to moisture absorption over the oil. *Hingwadi Kshar tail, Madhusukta kushtadi tail, Darvyadi tail, Mulika tail, Lasunadi tail, Apamarga Kshar tail, Bilwadi tail* are the compositions used for *Karnapooran.*

Kavala

When medicated liquid is hold in the mouth cavity in such a quantity that which is easy to move inside the mouth it is termed as *Kavala*[7]. *Urdhwajatrugata Vikara* are *Sadhya* by *Kavala* according to *Acharya Vagbhata*. According to the action of the drugs used for *Kavala* may be of types- *Snehik, Prasadik, Shodhan* and *Ropana*. While moving the drug inside the mouth the facial muscles get stretching and relaxing exercise. It strengthens the facial skin and is beneficial for the health of gums and teeth. *Kavala* brings *Vaktra Laghavata.*[8]

Gandush

In this procedure the medicated liquid is taken full of oral cavity and hold for the maximum time as much as possible inside the mouth. It is also one of the *Upakram* from *Dinacharya*. It removes excess *Kapha* from *Kantha, Nasa, Mukha Pradesh*. It relaxes cervical muscles, also it is beneficial for the pectoral muscles. It is helpful in *Manyasthambh, Skandhashoola* conditions. By acting locally over the oral mucosa.

Gandush helps to relieve symptoms like *Daha, Trishna*. It also works as *Vranaropan* procedure when *Vranaropak* drugs are used in some *Mukharoga*. *Madhu* (Honey), *Darvi, Haridra, Triphala* are some drugs used for this procedure in the form of *Kwath, Siddha Tail*. With its types *Snehik, Prasadik, Shodhan, Ropana* it facilitates *Vata, Pitta, Kapha Shaman* respectively and *Vranaropana Karma* locally.[9] *Gandush* with oil or ghee is *Vranaropak*[10] while *Gandush* with Honey is *Daha-Trishna Prashamak* in the action.[11]

Pratisaran

The drug in the form of *Rasakriya, Kalka, Churna, Avaleha* is used for the *Lepan* in the oral mucosa is the process known as *Pratisaran*. It helps for the nourishment, healing of the internal mucosa of the oral cavity. In comparison with *Kavala*, *Gandush* procedures, *Pratisaran* has more tissue contact time. Therefore, all the drugs of *Kavala, Gandush* can be used for the *Pratisaran*[12] when its form is changed as *Kalka, Churna*.

Mukhalepa

The external application of the medicated *Kalka*, *Churna* is known as *Mukhalepa*. It is helpful for the betterment of the Skin and associated glands in the dermis. Its detail types and method of application is mentioned in *Ashtanga Sangraha*.[13] It improves the local circulation and nourishes skin over the facial region. It enhances the glow and complexion of the skin i.e. improves '*Kanti*'. According to specific *Rutu*, the drugs in the *Mukhalepa* can be administered as per given by *Vagbhata Acharya*.[14] The *Dosha Shaman* and *Kanti Vardhan* action is achieved with the drugs according to *Rutu*.

Swedan

In most of the *Panchakarma* procedures *Swedan* is the process done as a *Poorvakarma*. Also, *Bashpa-sweda, Tapa-sweda* plays important role in clinical practice of ENT. *Swedana* is necessary for the opening of *Sukshma Strotas* before any local procedure. In cases of sinusitis, pharyngitis, to remove the *Sthanik Dosha Swedan* is necessary to loose *Dosha-Vibandh* at the local site. It provides *Laghuta* and the way for *Dosha-nirharan* is created. The conditions like *Praishyay, Kas, Shwas, Hikka, Karna-Manya-Shira, Swarabheda, Galagraha* are ideal for *Swedana Upakrama* according to *Acharya Charak*.[15]

Raktamokshan

It is the process of bloodletting which is a type of *Shodhan Chikitsa*. *Rakta* and *Pitta* has *Ashray Ashrayi* relation according to Ayurveda. Hence in *Rakta Dushtijanya* or *Pitta Dushitijanya Vyadhi Raktamokshan* is the beneficial therapeutic procedure. It gives instant relief from local inflammation and pain, as impurities from blood are drained out quickly and healthy blood circulation normalizes the local tissue. As *Raktadushti* occurs pathology of *Mukhroga*, *Netraroga*, *Shiroroga* occurs. Vitiated *Tridosha* travels through *Rakta* and impurities travel all over body and makes the diseases happen locally after *Sthansanshraya*. Therefore, *Raktamokshan* gives local as well as systemic relief by balancing morbid *Doshas*. *Alabu, Shringa, Pracchan, Jalauka* are the ancient methods mentioned for the process of *Raktamokshan.*[16] *Jalaukavacharan* is the best clinical method practiced for the *Raktamokshan*.[17]

Viddhakarma

It is the parasurgical therapeutic procedure used to eliminate vitiated *Vata Dosha* from the site of *Shoola*. Pain is the cardinal symptom of vitiated *Vata Dosha*. Pain does not arise in the absence of *Vata* and *Dushit Rakta*. In the process of *Viddhakama* a hollow fine needle is inserted at the specific points by which the *Vata* comes out; *Vatanuloman* happens and sometimes small amount of blood is also come out which balances *Vata* as well as *Pitta* and *Rakta Doshas*. This therapy is responsible for the inhibition of pain pathway by release of neurotransmitters like endorphins. Stimulation to the sensory part of the nerve improves the quality of sensation. Therefore, in cases like *Karna-badhirya*, loss of taste (dysgeusia/ ageusia), loss of smell (hyposmia/anosmia) *Viddhakarma* shows best results by nerve stimulation and controlling *Vata*. Specific *Sthan* for *Viddhakarma* are mentioned in Sushrut Samhita like below the tongue, palatal arch in specific clinical condition.[18]

Agnikarma

The process in which metallic stick is heated and at the specific points the hot pointed tip is touched for a second, is known as *Agnikarma*. It is also known as Dahan Karma. The metal stick used for this can be made up of gold, copper. The site for *Agnikarmna* and its detail method is mentioned by *Acharya Sushruta*. In clinical practice to get relief from *Shirashool*, *Agnikarma* should be done on the brows, forehead and/or the temples.[19]

RESULT AND DISCUSSION

Urdhwajatru region is *Kapha* dominant mainly and the functions of sense organs happen when all the *Doshas* are working in the synchronization. The *Vata Dosha- Pranvayu, Udanvayu, Vyanvayu* are more responsible for the function of *Karna, Nasa, Kantha* region. *Mukha* region is *Kapha* dominant. *Bodhak*

Kapha is necessary for the function of *Jivha*. *Tarpak Kapha* from *Shirasthan* is necessary for the nerve conduction and activities of the sense organs.

The above-mentioned local therapies mainly focus on the neutralization of the local (*Sthanik*) *Dosha*. The morbid *Doshas* are balanced with these therapeutic procedures and improvement in the physiological activity of the sense organ occurs. All the sense organs are closely connected with the brain via nervous system. The therapies like *Nasya*, *Karnapooran* nourishes the nerves and betterment of the nerve sensation occurs.

The procedures like *Kavala, Gandush, Dhoomapan* are beneficial to eliminate excess *Kapha Dosha* causing *Mukharoga*. The ulceration in the oral cavity can be healed by the application of *Pratisaran Dravya* or *Kaval-Gandush Dravya* for *Vrana Ropana*. The procedures like *Raktamokshan* and *Viddhakarma* give the instant relief from *Sthanik Shoola, Shotha* by *Vata* and *Rakta* balancing. *Viddhakarma*, *Agnikarma* are helpful for the nerve stimulation. In the cases like anosmia, bell's palsy, migraine these procedures are useful in the clinical practice.

The selection of the therapeutic procedure can be done according to *Vaya*, *Rutu Prakruti*, *Satva* of the Individual and the stage of the disease if any, related to *Karna, Nasa, Mukha Pradesh.*

The classical methods are beneficial but, it can be modified in terms of frequency, site of the therapy as per the need of the individual. For these modifications, one must know the *Arha-Anarhata* of every local therapy, then only best results can be expected.

To prevent diseases of *Nasa, Karna, Netra, Mukha, Shira Pradesh* the procedures like *Nasya, Gandush, Dhoomapana* can be practiced in daily routine as a part of *Dinacharya*. It is *Bala Vardhak* i.e., it enhances *Sthanik Bala* and it nourishes the tissue which comes in contact with the medicated oil/ *Kwath/Kalka.*

When tissue contact time is more during procedure the expected results are achieved quickly like in *Pratisaran*. The cleansing effect is achieved by *Gandush* and *Kavala*. It is beneficial for the health of teeth and gums. It is helpful to drain excess *Kapha* from *Kantha Pradesh* and sinus region, also which gives relief from heaviness.

The *Mukhalepa* is the external application of medicated *Churna* which enhance the skin texture and glow. For any therapy to be successful its *Poorva*, *Pradhan* and *Paschat Karma* protocols should be followed.

According to the action of the drugs these local therapies can be used for the nourishment (for example - *Nasya*) or used as a cleansing procedure (for example - *Kavala*). Also, according to *Shaman, Shodhan* action these procedures can be classified. For example- *Raktamokshan* is the *Shodhana* procedure, *Nasya* can be *Shaman or Shodhan* in nature according to the drug used for it.

Apart from these procedures *Shirobasti, Shirobhyanga, Shirodhara* are the procedures mentioned in Ayurveda to calm down the over exerted brain by regulating vitiated *Vata*. These are also beneficial for the diseases in *Urdhwajatru Pradesh*. Mainly considering the clinical practice in ENT these *Shiro-Upakrama* are not elaborated here in this article. It can be the separate topic to study in detail through the clinical experiences and case studies.

CONCLUSION

The ENT health can be enhanced by the local therapeutic procedures mentioned in Ayurveda. It is helpful according to preventive aspect by nourishing and strengthening of the local tissue and also it is beneficial to treat any localized pathology as per described in *Ayurved Samhitas* for the diseases in *Shalakya Tantra*. For a healthy individual, such local therapies can be done as a part of *Dinacharya Upakram*.

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